ANSWER
TO THE
QUAKERS
PRETENDED CHARITY,
Above Ingratitude;
Made manifest in their Barbarous and unrighteous Dealings in the Case
OF
Thomas Boyce
OF
HORSELYDOWN
In the County of *Surrey*,
Who had been one of them above Ten years:
And with the consent, and upon the earnest request of the said *Thomas Boyce*, published to the World.

With Allowance, *Octob.* 2. 1676. *Roger L'Estrange.*

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The Quakers Wickedneſs.

FOr the Readers clearer apprehenſion of the following Caſe, he is deſired to be informed, that this *Thomas Boyce*, by Trade a Taylor, living on *Horſelydown* in *Southwark*, was, many years ſince, ſeduced by the fair words, ſeeming Innocency and Holineſs, and high pretences to Infallibility and Perfection of the People called *Quakers*, to frequent their Aſſemblies and Company; and at laſt his Innocent well-meaning Spirit was ſo far wrought upon by their ſpecious Inſinuations, as to expoſe himſelf to the diſpleaſure of his former Acquaintance and Relations, ſo as to declare himſelf to be one of their Party, and continued to be one of them above Ten years; during which time, through thoſe Clouds of Miſapprehenſion which they had caſt upon his Underſtanding, he believed their ways to be the beſt, and accordingly walked conſcienciouſly amongſt them, being ſtrictly true to what he profeſs'd: but afterwards finding ſome of the Heads (or Leading-men) as well as others of them, acting contrary to their declared Principles, he was willing in the Spirit of Meekneſs and Righteouſneſs, to tell them of their Errours, Backſlidings, and Hypocriſie; who inſtead of harkening to him, or reforming themſelves, fell upon him by way of threatning with great and terrible

terrible words; which cauſed a trouble upon his minde; and about *June* 1673, he was ſuddenly taken in a ſtrange manner, to the amazement of them that ſaw him, it being amongſt ſeveral hundreds of the ſaid people called *Quakers*; whereupon ſome of them moſt falſly and unjuſtly cried out, Deceit; and others ſaid, He was made a publick Signe for his wickedneſs. After which time his Speech was taken from him, and he continued wholly dumb for the ſpace of Three and thirty weeks together, onely ſome few words he might ſpeak for a week or two, but ſo weakly and brokenly, that thoſe that were with him could not perceive what he meant; and for five weeks together he could eat no food at all, onely drank water; and as it was not perceived that he had any ſleep during all that time, ſo does he not know that in the whole Three and thirty weeks he was at all ſick. The cauſe of which his preternatural Affliction he ſhall not raſhly preſume to judge of: But this he ſhall preſume to ſay, That the *Quakers*, in that his deplorable Condition, were not wanting to adde Affliction to Affliction, falſely declaring and ſuggeſting, That the ſaid *Thomas Boyce* was a Diſſembler by making himſelf dumb and lazy; one of their chief Preachers ſaying, That he could both ſpeak and work too, if he liſt, while he was ſo ſpeechleſs: Whereas, in truth, the ſaid *Thomas* could not ſpeak, nor was able to work, as by the teſtimony of Two perſons, choſen to judge between the *Quakers* and him, does upon full inquiry appear; as likewiſe by the atteſtation of all his Neighbours, ready on that occaſion to be produced.

That the *Quakers* upon the occaſions before-mentioned, refuſed to employ the ſaid *Tho. Boyce* afterwards in his Trade, which lay wholly amongſt them; and by ſuch Lyes, falſe Accuſations, and Slanders, diſperſed amongſt all that knew him, perſwaded and hardned others againſt him, not to let him have any work neither; thereby endeavouring as much as in them lay to ſtarve him and his Family; which ſo far took effect, that by means thereof, and his lamentable Affliction, he is now reduced to extream Poverty, who before did help to relieve them Though true it is, three eminent *Quakers* did offer to allow him Suſtenance, but it was upon ſuch a Condition as he could not in Conſcience and Honeſty conſent to and perform; for if he had, he believes he ſhould be an undone man for ever.

Theſe People called *Quakers* pretend themſelves to be the Seers, and all others out of their form and manner of Dreſs to be blinde; but we may eaſily prove them Lyars out of their own mouths, who tell people, *They muſt be perfect, as God is perfect*; which State of Perfection muſt be *witneſſed in this life*; and all that preach againſt ſuch their Doctrine, they ſay, *Are the Miniſters of the Devil.* Now whether theſe men themſelves be in ſuch a ſtate of Perfection, and whoſe Miniſters they are, let the Chriſtian Reader judge: For *the tree is known by its fruit.* Now ſome of the beſt of theſe (called *Quakers*) in particular, have threatned to vex the ſaid *Tho. Boyce*, and called him Knave, Traytor, and *Judas*, with other vile and opprobrious Terms, would have turned him headlong down ſtairs. And at another time ſome of them

them took him by the legs and dragged him down ſtairs with his head on the ground, and had him towards the ſtreet, expoſing him to the inſolence of ſome rude Boys there, and then ſet him upon his legs; who being ſcarce able to ſtand, by reaſon of their Abuſes, to excuſe themſelves they gave out he was Drunk, and pretended to ſend for a Conſtable to fetch him away; but were ſo barbarous, that they would not give him a little water to waſh off the blood they had drawn of him. From theſe Actions I would inquire what is become of that Meekneſs, Patience, and ſtillneſs of Spirit which the men outwardly pretend to? certainly the *Quakers State of Perfection* is much like that which ſome men repreſent for the *State of Nature*, where men may lawfully worry and prey upon one another.

Again, that theſe people are guilty of groſs Hypocriſie is evident, for that they pretend they cannot take an Oath for Conſcience ſake, nor ſwear at all in any Caſe: And one of their Preachers, *viz. Solomon Eccles* ſays, *Our Yea and Nay is more than Swearing in a Court of Judicature*: But if ſo, pray be pleaſed to inquire, why they do not take one another's *Yea* and *Nay* without ſubſcribing to their form, that what they declare is the truth and no other.

The Form (or the *Quakers* Oath) is thus:

I A. B. *do Declare in the Truth of my Heart, in the Fear of God, and before theſe* (meaning the Heads of the *Quakers*) *his faithful Witneſſes, That*, &c. Or otherwiſe, ---*In the preſence of God*, or, *of him that*

that knoweth all things. And without ſuch or ſuch-like Declaration, they will not permit any one to Marry (as they call it) among them; nor in ſome caſes will lend Money without ſuch a Subſcription. Now let the ſober judge, how much this Form wants of an abſolute Oath, againſt which they pretend ſo great a tenderneſs.

Furthermore, the ſaid *Quakers* are falſe Accuſers and unjuſt Judges; for ſome of the heads of them, pretending to be Judges, did cauſe to be brought before them a Woman and her Son, being of their own Society, and accuſed them of Lying together and being unclean (commonly called Inceſt) and did without ſufficient proof paſs Judgment, that they were unclean. Whereupon the ſaid *Tho. Boyce* hearing thereof, went to the chief of the ſaid Judges, deſiring to hear what he could ſay in the matter, being fully ſatisfied that he had given wrong Judgment: But inſtead of regarding the ſaid *Tho. Boyce* therein, the ſaid Judge raſhly and without any ſhadow of proof, or colour of Crime, adjudged and pronounced him unclean alſo.

Yet afterwards the *Quakers* preferred a Laſs to this Young-man (the Son, who was ſo judged unclean) and joined them together as Man and Wife, according to their before expreſſed Form: But ſhe afterwards not behaving herſelf according to the Place and Duty of a Wife, the ſaid *Tho. Boyce* acquainting ſome of the Heads of the *Quakers* therewith, one of them (chiefly inſtrumental in putting them together) did acknowledg *he had known her long to be a wild Laſs*; and another of them ſaid, *She was*

of

of a bewitching ſpirit, and a depth of deceit, and that ſhe had deceived a Servant of his, who (he ſaid) *cried out ſhe had undone him, and ſoon after died*; And further ſaid, *He feared ſhe would prove a Whore.* And therefore they were willing to let her have a Husband, leſt ſhe ſhould bring a diſhonour upon the Truth.

After all theſe Tranſactions, the *Quakers* publiſhed a Paper againſt the ſaid *Tho. Boyce*, charging him for diſturbing them, with ſeveral other falſe and ſcandalous Imputations, none of all which they could ever prove: For true it is, after he had been at their private Houſes and private Meetings, to know what was the Deceit and Wickedneſs they had accuſed him of, and wherein he was unclean, and finding no ſatisfaction, the ſaid *Tho. Boyce* did at their publick Aſſemblies require the ſame thing. But inſtead of Chriſtian Satisfaction, ſome of the *Quakers* there met laid violent hands on him, ſome taking him by the Throat, others thruſting their Elbows on his Breaſt, and ſome thruſting and punching his Belly and Stomach, even ready to take away his Breath; ſo that he could have no Right done him, either in Private or Publick, but ſtill they go on to load him with Slaunders and Reproaches, notwithſtanding he has it teſtified under the Hands of two judicious Men, who have examin'd the whole matter, and whom the *Quakers* themſelves at their Meeting in *Gracious-ſtreet* did ſay, they believed were honeſt Men, and might be competent Judges therein: The ſaid *Tho. Boyce*, I ſay, hath it under the ſaid two Perſons Hands, That he is innocent of what the *Quakers* accuſe

accuse him, and that they cannot [illegible]
wronged the People called *Quakers*; but [illegible]
contrary, that he hath been much wronged by
Quakers ſcandalous accuſation againſt him, to
great loſs of Credit and Trade, as by the ſaid Cer-
ficate and Teſtimonial, dated *Jan.* 20. 1674. [illegible]
to be produced, appears.

Nor has the *Quakers* Injuſtice and Partiality been
leſs ſhewn againſt the ſaid *Tho. Boyce* in another Caſe,
wherein he came before them for Juſtice againſt one
of their Preachers, that had abuſed him; but
met with nothing but Deceit, Delays and wicked
Dealing in that affair, as by the ſeveral Papers, un-
der the Hands of the perſons concerned is manifeſt.

And now having thus oppreſſed and tyrannized
over the poor man, withdrawn his Cuſtome, [illegible]
Livelihood, taken away his good Name, affronted
him in his Body, ruined him in his Credit, and
done him in Eſtate, to ſtop Peoples ears againſt his
juſt Complaints, they every where publiſh and give
out, that the ſaid *Tho. Boyce* is diſtracted, and out of
his Wits, *&c.* But although true it is, That Op-
preſſion, according to the Saying of the Wiſeſt of
Men, is apt to make even a wiſe man mad; yet
through the Mercy of God, the ſaid *Tho. Boyce* is in
Sound Mind, and wiſhes all thoſe that [illegible] to con-
tinue ſo, to have nothing to do with this deceitful
Generation of Men called *Quakers*: Who ſay they
are infallible, and perfect, and a holy Seed, but are
in truth Hypocrites and of the Synagogue of Satan.

FINIS.